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Ethical Therapeutics,
OR THE TREATMENT OF DISEASE BY
MORAL MANAGEMENT,
VS. DRUGS AND MEDICINES,

BY

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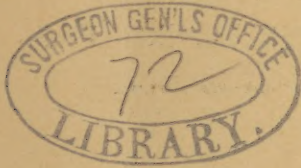
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ETHICAL THERAPEUTICS—OR THE TREATMENT OF DISEASE BY MORAL MANAGEMENT VS. DRUGS AND MEDICINES.*

BY D. WATERHOUSE NILES, M. D.

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"Medical cannot be separated from moral science, without reciprocal and essential mutilation."—*Reid.*

PRELIMINARY REMARKS.

THE various agencies employed for the prevention, treatment and cure of many diseases afflicting mankind, by moral management, or the application of moral truths and principles, are so numerous, and embrace so many departments of science, that, for convenience in the treatment of the subject, a generic title, or term, has been adopted, which may include in its signification any or all of those sciences which have a proper or necessary relation to it. The title—*Ethical Therapeutics*—has therefore been selected as appropriate and expressive of the leading ideas of this treatise, and the term will be employed in contradistinction to that of *Medical Therapeutics*. In the latter, the articles of the *Materia Medica* are the agents; in the former, *Moral Principles* and the *Laws of Ethical Science* derived therefrom.

In the etiology of those diseases induced by violation of moral and physical law, amenable to moral remedies, there are two prime factors in causation, viz: 1. Violation of moral law; and, 2nd. Violation of physical or natural law. In the former, remedies which affect the body through the influence of the mind are indicated; in the latter, those that affect the mind through the instrumentality of the body are the remedies to be applied. Occupying the first place, however, are those which relate primarily to the moral nature of man, as, for instance, moral truths

* This treatise, was written in competition for the prize offered in accordance with the will of the late Dr. John Clough, by the Massachusetts Medical Society, for a paper "On the treatment of disease by moral management *versus* drugs or medicine."

which must always necessarily influence his conduct and habits,—to a career of vice or virtue,—upon the choice of which his health and happiness infallibly depend. *To do good—to avoid evil,** are the essential truths of Moral Philosophy, of natural and revealed religion, and upon a wise apprehension and acknowledgement of which will depend our successful insight into the hitherto unexplored origin of many diseases and their symptoms, a knowledge of which is essential to the management of disease.

That the moral law is a conservative power and an auxiliary one in the hand of the physician, and that the precise psychological and physiological influence in disease should be studied profoundly, will appear from the fact, that a faithful observance of its precepts powerfully tends to eradicate all those vices which are contrary to natural and divine law, consequently to those of health, and which are the prolific sources of disease, near and remote—pride, covetousness, lust, anger, gluttony, sloth, intemperance, despair, murder, and all the evil passions. The conditions of health or disease are largely dependent upon a right use or abuse of the invaluable and immutable precepts of the Decalogue.† By a right observance, or the neglect thereof, the body and all its functions may be influenced for health or for disease. In proportion as the will fails to act in accordance with them depends the physical welfare of the individual.

Any system therefore for the treatment and cure of disease, in order to have a per-

* *Institutiones Philosophicæ*, by J. Bouvier.

† "The right road to health and happiness, and the best policy for success in life, is in the observation of the Ten Commandments. Failings and faults cannot be prevented, for they are in human nature; but all should be aware, that by the infringement of any great principle of conduct, they most certainly destroy both happiness and success, and therefore health. "An inevitable logic governs the course of man. Let him take but one step from principle, and although he may then sincerely promise himself that it shall never be repeated, he will find that the first wrong step will oblige him to take another, and so on, until conscience stops him to



manent existence, and be generally recognized, ought to be able to show both in its theory and practice, that it is founded upon a rational and immutable basis; not subject to whim, fashion or caprice. It must be founded upon established truths and principles that are universally known to reason and philosophy, if treatment of disease is ever to take the precedence of empiricism. Cicero expounds this law of laws in his work entitled, "Offices, or Moral Duties."

"There is, indeed," he writes, "one true and original law, conformable to reason and to nature, diffused over all, inviolable, eternal, which calls to the fulfilment of duty and to abstinence from injustice, and which calls with that irresistible voice which is felt in all its authority wherever it is heard. This law cannot be abolished or curtailed, nor affected in its sanctions by any law of man. A whole senate, a whole people, cannot dispense from its paramount obligation. It requires no commentator to render it distinctly intelligible, nor is it different at Rome, and at Athens, at the present, and in ages to come; but in all times and in all nations, it is, and has been, and will be, one and everlasting—one as that God, its great author and promulgator, who is the common sovereign of all mankind, is himself one. No man can disobey it without flying, as it were, from his own bosom and repudiating his nature, and in this very act will inflict on himself the severest of retributions, even though he escape what is commonly regarded as punishment."

compare what he is now with what he was; then he shudders at the difference, and almost doubts his own identity.

"To rise from the created to the Creator, to consider and do all in reference to His will, thus finds a key to explain all the strange contradictions of this world. Those who fail to see and acknowledge this truth, fail of attaining the end of their existence, and are deprived of the greatest source of happiness, and of the best element of longevity. One of the preventions of insanity is the early inculcation of religious principles, and their judicious cultivation."—*Elements of Health*, by E. J. Tilt, M.D., London.

Sir Gardnier Wilkinson in "Explorations of Egypt," testifies also to the universal prevalence of the principles of the moral law as promulgated by Moses, among all the nations of the east and among all peoples, ancient and modern. "They never change, but are one and the same forever."

It is unnecessary to dwell longer upon truths so obvious, well known, and acknowledged.

The question now arises whether so simple a matter as disobedience to the dictates of moral law can be, in the nature of things, followed with such momentous consequences as to be a fruitful source of disease, and lead to the deterioration of the health of the body and the mind? Without assuming this as a truth, there can be no relation between morals and disease, and therefore no relative treatment. But the study of the etiology of diseases, apart from surgical and from accidental causes, demonstrates that moral causes do prevail, to the extent of justifying the opinion, that they lie at the root of all causation of disease, except from accidents, and it is for this reason that etiology will engage so much of our attention in the following pages.

These views are neither novel nor strange, for they have prevailed among the people of every nation,—a belief in the *special influence of morals upon health*. The evidence of that belief pervades their literature and their traditions. It was preëminently so held among the Jewish race, and confirmed by their history, laws, ceremonies and observances. The question they asked of our Lord was the accurate expression of their education and belief,—*"Did this man sin or his parents that he was born blind?"** The question was a

* It is fully demonstrated by the facts of mental physiology and pathology, that there is an intimate connection between morbid causes and mental disease; between, in other words, sin and sickness, immorality and morbid anatomy. Those who read attentively the records of criminal trials cannot fail to have been impressed with the frequency with which disease

logical one, deduced from all their past teaching. The same opinions are now held by them.

"In the early life of most nations," observes Dr. Alex. Harvey, "religion and physic have gone together. This was the case with the ancient Egyptians, with the Britons, and the North American Indians; and was, indeed, the case with the Christian nations of Europe in the early ages."

Dr. Johnson, in his work on "Morbid Emotions in Women," alluding to moral treatment of disease, says: "I now approach a part of the subject which I conceive to be of great importance, and I approach it with considerable anxiety, for it never has received that attention which it claims. One hears so little spoken among medical authorities of the moral treatment of disease, that it almost seems as though they considered such treatment far remote from their province. Surely this is not the case."

The relations above alluded to have for a long time past been utterly ignored in medical teaching as savoring of theological speculation.* No attempt has ever been made to systematize the numerous fragmentary observations that have already been made, for the purpose of applying them to moral treatment, except by a few German writers—Unzer, Prochaska and Feichterlieden.

As an illustration of the supreme efficacy of moral causes we will instance the prevalence and spread of one of the greatest

and crime are associated together in the same person. These facts, in connection with the psychical influence of morbid and drug agents, point unmistakably to the establishment of a science of *moral therapeutics* and pathology.—*Mental Diseases* by Dr. Gorton.

* "Moral influences are confined to parents, clergy, and teachers, but here, as in human knowledge in general, those moral and logical conditions which etiologically and therapeutically are independent, enter into the domain of the physician, whose rule, therefore, extends over them. The confines of all human knowledge touch without effacing each other, so that the physician, who is wholly unacquainted with the relations of intellectual to physical life, will not be able to comprehend and treat the latter in all its various bearings."—*Heinroth*.

epidemics the world ever saw—the Sweating Sickness of the thirteenth century. Hecker vividly relates the origin and spread of that fearful disease that laid waste nation after nation of Europe, and which was only finally subdued by a return to a rational and moral life. Medicines were of no avail in checking its ravages; no method of treatment proposed by the most learned in the profession had the slightest effect in checking the disease, which only subsided and finally disappeared upon the abolition of the cause—intemperance, gross feeding, and excesses of every kind.

It is evident that, independent of physical forces, there exists above, around, and external to man, certain laws and influences which he cannot violate with impunity; and that those laws, forces, and influences, are those of a moral order, which govern him in health and disease, the violation of which is followed by disease, and expressed by its effects primarily on the nervous system. They place man at variance with the laws of his being, and entail disease upon himself and his posterity.

1st. By disturbing mental order and harmony.

2nd. Moral order.

3rd. The physical or natural man, disorder of the organs of his body, viz.: the brain, heart, lungs, abdominal viscera, the venous, muscular and nervous system.

THE NERVOUS SYSTEM.

Moral ideas, as they exist in the mind, seek expression in man through the instrumentality of the nervous system. There they eventuate in action, are taken cognizance of by the physical senses, and become the subject of physiological and psychological experiment. As the skillful electro-therapist marks out upon his diagram the points at which a particular nerve may be excited into action, so also, may the skillful Ethico-therapist be able to point out the particular nerves, system of nerves, or even the organs that will be

affected by particular vices, passions or emotions.

The three great divisions—brain, spinal column, and great sympathetic nerve, are logical, convenient, and accurate, either for study or demonstration. Proceeding from the brain as a centre go forth in every conceivable direction an infinite variety and number of telegraphic wires, so to speak, conveying the mandates of the will to every part of the body. "All the desires and motives," says Dr. Laycock, "are experienced in, and act upon, this important apparatus, and all are expressed by it; so that what the man is, in character and conduct, is the expression of the functions of this nervous system."

It may be affirmed that the human mind as it exists in a normally and healthily constituted brain, performs all its operations in strict harmony with an universally moral and divinely sanctioned law.* That law is in harmony with the constitution of his being, and exists solely for his moral and physical welfare. Every violation of these laws, therefore, is the remote or proximate cause of disease, mental or physical, according to a pre-ordained order governing the nervous system. The effects of such violation may be expressed primarily, as of the mind upon the body, or, secondarily, through the body upon the mind, and in either case there remains a morbid result as a necessary consequence and sequel.†

* The adaptations with which ethics has to do, are chiefly internal, and suppose a spiritual organism in the soul—a system of internal adaptations in the several powers with which it is endowed, which indicate our duties and our obligations. These all exist for moral perfection. To this the soul is adapted, and to it it tends and is impelled. Without this intuition and faith in its truth, ethics can have no meaning and duty no authority. If reason, as proposing ends, is the highest ruling power in man, then the reason, when it discovers and proposes the highest moral ends, exercises its loftiest functions, and reigns sovereign over the inner and outer world by a self-justified authority."—*The Human Intellect*, by Noah Porter, D. D., p. 13.

† It appears certain that no morbid change, however minute, can take place in the body,

Of the causes above mentioned, namely, those which arise from the mind, are all the disorders of the passions;* of the second, those which affect particular organs connected with the nervous system. Some of these are both mental and corporeal, and act for a time before they produce actual disease; a predisposition is created, and when this is effected, a train of symptoms appear which constitutes real disease, accompanied by sympathetic affections throughout the whole body.

The great sympathetic nerve directs the most important operations in the human body, and unites together in one great circle of feeling actions and motions both distant and opposite. Hence, in disease, a group of symptoms of the most extraordinary kind which invert the natural functions of so many of the viscera, suspend their powers, or cause morbid movements; by which means a train of false perceptions occupy the mind, and ideas the most incongruous supplant, for a while, all rational thought. In this reciprocal action between body and mind, in whatever part of the circle disease commences, it is quickly communicated to all the others through the medium of the great sympathetic nerve.

without concurrent change, although not cognizable by observation in the mind. Hence it is that the Greek word for disease, *pathos*—the root of the term *pathology*—which expresses the science of disease, was used also to express mental states of suffering, and is equally the root of the word *pathetic*.—*Dr. Thos. Laycock; Mind and Body*, vol. I., p. 20.

* "Man's members, both his external and internal senses, and even the intellect itself, are all in some manner subject to his will; and as every one knows by experience, they can be made to act, or can be directed in their action, by the reason and the will; e. g., when the hand reaches for the pen, and then writes down your thoughts; when you call before the imagination the scene which you wish to contemplate or describe, both the hand and the imagination, in such actions, obey the will.

"Because an intelligent being has dominion over its action, it thereby becomes capable of moral proprietorship in the praise or blame justly due to its deliberate acts, accordingly as they are seen to be good or bad.—*Moral Philosophy*, by Prof. W. H. Hill.

THE INFLUENCE OF THE PASSIONS AND
EMOTIONS ON THE HUMAN BODY.

The first division of this work has been devoted to the consideration of some of those invisible moral agencies, which underlie all causation as relates to diseases affecting man; in the second, the sensible, corporeal system upon which those moral agencies act and react, have been briefly alluded to; the objective manifestations of the passions and emotions will now be considered.

It is by and through the instrumentality of the Passions and Emotions, as exciting causes, that we shall be able to interpret the phenomena of disease, without which order or arrangement no moral treatment can be intelligently entertained.

For the materials of this division we shall rely mainly upon authors who have bestowed much labor and time to the elucidation and recording of the facts of their experience. The examples given of the abnormal physiological action and pathological effects of the passions, emotions, and of the imagination, are so numerous and well-vouched for by those writers and teachers, that they may be safely considered as authentic relations of matters of fact.

The countenance, as the index of the mind, first presents for study; upon which may be found the characteristic marks of the leading passions indelibly stamped, for, says Caspar Lavater:

"The beauty and deformity of the countenance is in a just and determinate proportion to the moral beauty and deformity of the man: The morally best, the most beautiful; the morally worst, the most deformed."

And, again: "We are taught by constant experience, that vicious inclinations are transmitted from the heart to the face; at least, this is true of certain vices. And, what is the fairest countenance disfigured by the hateful vices of lust, anger, falsehood, envy, avarice, pride, and discontent?"

What can external marks of decorum effect when an ignoble and insignificant mind is depicted on the countenance? The most certain means of rendering the face beautiful is to beautify the mind, and to purify it from vice. He who would make his countenance intelligent, must so first make his mind."

Wilkinson sees other phases of the countenance.—"Hence it is," he says, "that Love puts on its celestial rosy red, which is its proper hue; there lovely shame blushes and mean shame looks earthy. There hatred contracts its wicked white; there jealousy picks from its own drawer its boddice of constant green; there anger clothes itself in black; and despair in the greyness of the dead; there hypocrisy plunders the rest, and takes all their dresses by turns; sorrow and penitence, too, have sackcloth there."

"The predominance of one emotion," remarks Dr. Tuke, "or of emotions of one class, may cause more than evanescent expressions,—may determine the settled character of the features, and is the basis of physiognomy as distinguished from pathognomy—emotions of a noble and lofty character, tending to produce a refined, and those of a sensual character, a defaced type of expression, which may become not only permanent in the individual but hereditary. As Scott describes Bertram's features in *Rokeby*:

"For evil passions cherish'd long,
Had plough'd them with impressions strong."

"There is not any virtue, the exercise of which, even momentarily, will not impress a new fairness upon the features; neither on them only, but the whole body."

Sir Charles Bell, in his great work on "Anatomy of Expression," refers also to the indelible characters impressed upon the countenance by the prevailing habits of thought.

"The forehead is more than any other part characteristic of the human countenance. It is the seat of thought, a tablet

where every emotion is distinctly expressed."

"The violent passions are exhibited so distinctly in the countenance of man and animals, that we are led to consider the movements by which they are made obvious, as characteristic signs provided by nature for the express purpose of intimating the inward emotions; that they may be interpreted by a peculiar and intuitive faculty in the observer."

"It is by the habit of expression that the countenance is improved or degraded, and that the characters of virtue or vice are imprinted. If hardship, misfortune, care, and still more, vice, are there habitually impressed, then all that we admire is lost."

An intuitive knowledge of much that is expressed by the face constitutes some part of the education of a few, and is comprised in what is termed commonly, "a knowledge of human nature," of which many would be ashamed to confess ignorance. An ability to read the countenance, and to judge of the character of the individual thereby, belongs legitimately to the medical profession as a part of the symptomatology and diagnosis by which he is enabled to treat disease from a moral standpoint; for in the face, "as in a book, men may read strange matters"—mental disturbances, bodily disease, and numerous other minor indications.

The effects of the malignant or evil passions, upon the human body, and their influence in the production of disease and morbid conditions, will now be taken up.

The passions are defined, as "The feeling of the mind, or the sensible effect of impressions; excitement; perturbation; or agitation of the mind. Violent emotion, agitation, or excitement of the mind, particularly such as is occasioned by an offence, injury or insult; hence, violent anger; excessive feeling; zeal, ardor, vehement desire.

Writers usually enumerate *eleven passions*, to which all other passions may be

reduced, viz.: Love, hate, desire, joy, sadness, hope, despair, courage, fear, and anger. The passions of love, desire, hope, joy, and courage, will be alluded to in connection with general principles of treatment; the malignant passions of hate, sadness, despair, fear, and anger, will now be considered.

Of Hate.—Hate is the ignoble and more chronic form of anger, leading to revenge. To regard with hatred or ill-will; to detest; to abhor; to abominate.

Hatred contracts the flexors, slows the heart, withdraws the blood to the great centres, and causes the skin to assume a livid hue—"a wicked white." Pictured by the poet as "the ghastly smile of fell malignity." "Blood and revenge are hammering in his head."

Tendency.—Rupture of the blood vessels of the brain and apoplexy.

May modify the quality of the secretions, either by altering the chemical composition of the blood; or by directly influencing the functions of the glandular system. This tendency to rage appears to act more directly upon the salivary secretion than any other.

Zimmerman thus illustrates its effects: "The effects [of this passion] are visible, even in children. They become thin and early fall into consumptions. It takes away appetite and sleep, and causes feverish motion; it produces gloom, shortness of breath, impatience, restlessness, and a narrow chest. The good name of others, on which it seeks to avenge itself by slander, and feigned, but not real contempt, hangs, like the sword suspended by a hair, over the head of Hatred and Envy, that continually wishes to torture others, and is itself continually upon the rack. The laughing simpleton becomes disturbed as soon as envy, that worst of fiends, takes possession of him, and he perceives that he vainly labors to debase that merit which he cannot rival. His eyes roll, he knits his forehead, he becomes morose, feverish, and hangs his lips. It defends the cause

of vice and endeavors to confound right and wrong."

Of Sadness.—The expression of sadness is one of disgust. The saliva is allowed to escape from the mouth, the tendency being for the lips to open and the gullet to close.

Effect.—Signs of premature old age, disordered nutrition, pulmonary disease, emaciation, loss and change of color of hair, impetigo and other cutaneous disorders, melancholia, bilious fever and death. There exists a specific relation between sadness and the lachrymal glands. Affects the heart very injuriously and also the respiration as in the sigh of melancholy. Induces feeble respiratory movements, sighing, sobbing, groaning; the muscles droop under their own weight, those of the cheek, especially, tending to produce by their action upon the eyelids the familiar expression of sadness. Influences the power of speech—

"Death hath taken her hence to make me wail,
Ties up my tongue, and will not let me speak."
—*Shakespeare.*

Causes also aphonia, neuralgia and sleep.

Dr. Unzer still further describes the physiological action and pathological effects of this passion:

"The blood is retained and accumulates in the lungs, as is shown by præcordial anxiety, pallor of the face, small pulse and coldness of the extremities; the heart beats irregularly. This disturbance of the heart's action in sorrow, leads to disturbance of all the functions of the body, and, as experience teaches, to disease and death. The pulse is altered, is less full than usual, tremulous, and varying in frequency and force; there is a feeling of constriction of the chest from congestion, fullness of the face, cold extremities, corrugated skin, and the sense of constriction of the chest often ends in syncope, and even death, as historical details show."

Illustration.—"A little peasant girl, Lucia Mavini, eight years old, was separated for some time from her mother, a pa-

tient in the hospital. She had often begged to be taken to see her mother, but her relations, thinking it only a caprice, always refused. The child often repaired to the church to pour out her grief, and was one day found at the foot of the altar, sobbing and almost deprived of consciousness. Shortly after appeared symptoms of an affection of the cerebro-spinal axis, delirium, headache, and inability to stand. Leeches were applied to the head, and a seton inserted in the neck. This treatment relieved these symptoms, except the paraplegia, and on account of this she was removed to the hospital. Scarcely was she in her bed, than she begged again with tears (caprice) to see and embrace her mother. The doctor (kinder, as is so often the case, than the friends of the patient,) immediately ordered her request to be granted. Carried in the arms of the nurse to her mother's bed, she threw herself upon her neck, covered her with tears, earnestly inquired after her health, and seemed as if she could not caress her enough. After a while she was requested to leave her mother and return to her bed. On their attempting to carry her, she sprang to her feet and cried out with delight that she had recovered the use of them. She gained her bed without effort or fatigue. During the time, about ten days, that she remained in the hospital, no unfavorable symptoms returned, and she occupied herself in assiduously waiting upon her mother."

Of Despair.—Generally depressing influence in disease. Follows the laws of other passions in every respect, and for the most part, differs from each other in degree only. Renders the body more liable to epidemic diseases.

Illustration.—Certain phenomena attendant on the "Bilious Yellow Fever," which raged in Philadelphia in 1783, are noticed by Dr. Rush, as tending to show the depressive nature of despair upon the progress of this disease.

"Attendants upon the sick, in this fever,

were observed to be themselves materially influenced by the prospect of the patient's recovery. So long as there was hope, they often escaped. But when hope was extinguished, they were frequently attacked by the disease—most of the near relations of the deceased falling victims to it."

Dr. Jackson, in his "Treatise on the Fevers of Jamaica," states that the garrisons of Savannah and Yorktown remained healthy so long as those towns were besieged, while Savannah became affected when the French and American armies retreated from it, and Yorktown when it capitulated. In both instances the mental tone of the inhabitants ceased to be wholesomely maintained; joy in the former did not prevent the deleterious influence of the reaction, and grief or disappointment in the latter produced its natural fruits. So complex are psychical causes, that opposite events will occasion the same results, but when analyzed there is no real inconsistency in their operation, and they fall under well understood psychological laws. The perception and recognition of these laws by the physician are important in the invasion of disease, especially of epidemics."

Of Fear.—Fear causes the subjective sensation of cold, and may reduce the temperature by its action on the vaso-motor nerves—

"I have a faint cold fear, thrills through my veins,
That almost freezes up the heat of life."

The nostrils are dilated, the angles of the mouth, the eyelids, and the eyebrows are depressed. The facial expression is that of dyspnoea. Acting on the flexor muscles fear causes the general bending or curving of the frame, in cries, in efforts to escape, in palpitations and tremblings. Takes away the breath, and produces on the facial muscles the character impressed by dyspnoea from pulmonary obstruction—spasm of the pharynx. The heart sends less blood than usual to the brain, and causes feeble action of the voluntary mus-

cles and syncope. Dr. Wilkes observes: "We hear sometimes of fear turning the whole mass of the blood. I believe this is literally correct. I have seen now so many cases of anæmia, some of them fatal, occurring upon a severe shock of the nervous system, that I have no doubt of the fact."

Dr. Tuke, in "Illustrations of the Influence of the Mind upon the Body," describes one hundred and thirty-five morbid conditions and symptoms occasioned by the action of fear, anxiety and terror upon the body.

"Of all diseases," says Dr. Marshall Hall, "those arising from fright are, I think, the most formidable."

Anger.—"Anger is always a passion. It excites the *desire of revenge*, as a subordinate passion. Its action is principally on the liver. The angry individual acts as he would if inflicting revenge; he strains all the organs subservient to self-defence and combat, particularly the hands, arms, tongue, voice, often as if really in conflict with his enemy; so that convulsions, tetanus, and paralysis, or even epileptic paroxysms may result. Various motions, offensive words, grimaces, gnashing of the teeth, blows, etc., are excited.

The special changes produced in the body are an increased secretion of bile, often hepatic inflammation, or such a morbid state of the bile, that it sometimes inflames the stomach, induces sometimes a malignant bilious fever; a peculiar poisonous state of the saliva is also induced, so that it is not only injurious to the angry person who swallows it, but, if mixed with the blood, or applied to the nerves of another poisons him, exciting madness, or deranging the whole nervous system. Hence arise the horrid consequences caused by the bite of enraged animals or men; for hydrophobia is nothing else than a disease, in which the animal is excited to anger by very slight causes, and its body is permanently in such a condition, that it may be excited to the highest de-

gree of rage or revenge. All kinds of anger—as vexation, hatred, envy, etc., have a marked influence on the liver and its secretion, whence jaundice, congestion of the liver, bilious vomiting, and diarrhoea, etc., result. In anger the heart is characterized by a continuous frequency of movement, the blood is impelled into the smallest capillaries, so that those which seldom carry red blood are injected, and hence redness of the face, increased temperature of the whole body, hemorrhages, a full pulse, rapid and violent breathing and panting, livid lips, and analogous phenomena. Both anger and revenge are highly injurious to health, and sometimes fatal, as experience shows. There arise also from this great disturbance of the vital movements, a profuse perspiration, an immoderate agitation of the blood, suffocative catarrh, inflammations of the viscera and of the skin (roseola,) apoplectic seizures from rupture of the cerebral vessels, delirium from inflammation, particularly of the brain, violent fevers, etc.”

The most important of the general principles of moral management have for their object the education, control, and regulation of the moral faculties, the passions and emotions, and are applicable to disease in general, whatever they may be, and wherever they may be found.

To overcome the evil influences and effects of the malignant passions previously described, a prudent use must be made of means that are various and according to many surrounding circumstances. As these passions do not always obey the commands of the will, they must be ruled prudently or politically; for instance, by averting or removing from their objects or causes; by diverting the apprehensive powers to other things, sometimes to things contrary, and afterwards to things totally distinct from the objects of the appetite or passion. The influence of those passions, whose effects we have described, in causing and perpetuating disease should be opposed or controlled by those of an antagonistic

nature, as time and opportunity will permit. To anger—calmness and self-control; to the others—love, joy, hope and courage, and so on. The eleven passions may be regarded as *simple* passions; all other passions are either compounded of several simple passions, or they are species pertaining to some one of the primitive or simple ones. Pity, for example, is caused by sadness for another's evil, and lest the like evil may come to self, and it includes *love*; *impudence* regards what is unbecoming, and it proceeds from *desire* and *boldness* in respect to its object; *shame* is from sadness, and *fear of disgrace*; indignation is caused by anger or sadness, at misplaced good or undeserved evil, etc. Also, one passion may sometimes counteract or neutralize another. They all depend for their species on the objects that are apprehended by the fancy.*

Passions which are already formed, strong, and unhealthy, may be softened down, and perhaps wholly eradicated, by basing their treatment upon the principle of the action and reaction of ideas, viz:

That everything we hold in our memory is gradually weakened by all the other dissimilar ideas which occupy the consciousness.

Those things which we have ever most strongly impressed upon our minds, fade away from the memory when there is nothing to remind us of them. For instance, a raging thought haunts us, occupying the mind to the exclusion of everything else. Now if there were no provision for ridding the mind from such spectres of the imagination, life would become a burden too heavy to bear. The remedy, however, is at hand. *Circumstances, men, things, human life, nature*,—all present themselves, at every turn, to our senses. For an idea to be strong enough to take full possession of the mind, it must also be strong enough to overcome all those resisting forms. And, for a time, perhaps, it does overcome them; but, in overcoming them, it loses an equiv-

* Ethics, or Moral Philosophy, by W. N. Hill.

alent portion of its own strength and vigor, until at length it becomes unequal to the task of keeping the uppermost place, and sinks beneath the surface of consciousness, allowing the current of other impressions to ripple over it. Thus, however strong an impression may be, it cannot long challenge the mind's whole attention. It is gradually overcome by innumerable *minor* objects of interest, and our ordinary equilibrium is again restored.

Exactly the same principle will hold good in relation to the passions; so long as surrounding circumstances tend to *feed* them and keep them *alive*, they will gain increasing *strength*. But remove those circumstances, and surround the mind with other impressions, insinuate other desires, provide new impulses of a better description, occupy the feelings and sentiments with new objects of interest, and the most absorbing passions will wear away; and if the process be carried on with sufficient care and continuity, almost a perfect substitution of the one for the other will in the end be effected.

But while there are passions which require to be *repressed*, there are emotions to be *cherished* and unfolded. These are the natural sympathies, the æsthetic emotions, the moral sentiments, and the religious feelings. There is one principle which applies alike to all these classes of mental phenomena, viz: that they are to be encouraged and strengthened by *precept, exercise, and example*.

The emotions are derived from the passions. They are numerous and are of infinite combinations and variety, an interpretation of which can be made available in treating diseased states. They should in like manner, be managed on the same general principles as are the passions, their influence noted, encouraged or restrained as far as possible in treating all forms of disease. Neither should the inculcation of the moral virtues of Temperance and Fortitude ever be neglected, in counsel with a patient, when necessary.

Their important bearing upon the general health will be apparent to every reflecting mind.

It may be proper to say that, it may not *always* be necessary or judicious for the physician to assume control of the moral training of their patients, and the responsibility of throwing around them moral influences, except when necessary to treatment, and then it becomes a duty incumbent upon his conscience to make himself acquainted with every possible agency which can be proved curative of disease whatever that may be. He should possess the knowledge, character, and standing which would enable him to do so with effect, whenever necessary. All things bearing upon the life or health of his fellow creatures is his legitimate province. In the use of moral remedies he follows truth, and possesses, consequently, the element of certainty, if rightly applied; in drugs, doubt, confusion, uncertainty.

Every one should be aware of the absolute conditions to be complied with which are requisite for the acquisition of a sound mind in a sound body—conformity of life and conduct to the precepts of the moral law, as far as human nature will permit, which are to be considered as indispensable objects for the development of the intellect and the reason in a healthy human being in the highest perfection. These influences which seriously interfere with the health of body and mind are the passions, emotions, imagination, and the appetites, the direful effects of which have been shown in what has been said on that part of the subject. The imagination, however, though prolific in the production of insanity, belongs principally to that department of psychology upon which it has not been our intention to enter in the remotest manner; so that, with the exception of the disease termed Hypochondriasis, the influence of the imagination has only been cursorily alluded to. The portion of this paper on the influence of the passions was intended to serve as suggestions for treat-

ment, inasmuch as a special study of the subjects there alluded to will suggest to the physician, in some degree, how to avoid, and what to avoid, in moral treatment. A thorough knowledge of them will enable the physician to overcome diseases in general with greater certainty and success than can ever be done by present methods alone.

A practical application of moral remedies would be best facilitated by dividing them into two classes, viz :

1. Those deduced from established facts which relate to the influence of the evil or malignant passions in disease, and affect the body through the medium of the mind and the will ; and

2. Those deduced from well-known consequences of violated moral law upon the body, by and through which the moral faculty is affected.

These necessarily imply the necessity for two kinds of remedies—those which require intellectual discipline and moral education,—and those which are furnished by the arts of Hygiene and Dietetics, both of which, singly or combined, constitute the *remedia psychica* for moral treatment.* This division cannot, at present, be attempted.

Among the general agencies which help to develop the intellect as well as the muscles are corporeal exercises, which contribute to mental digestion and assimilation, to the development of stronger nerves and minds ; to the growth of finer organizations and higher mental attributes. Gym-

* "Hygiene is the art of preserving health ; that is, of obtaining the most perfect action of body and mind during as long a period as is consistent with the laws of life. In other words it aims at rendering growth more perfect, decay less rapid, life more vigorous, death more remote. Taking the word in its largest sense, it signifies rules for perfect culture of mind and body. It is impossible to disassociate the two. The body is affected by every mental and moral action ; the mind is profoundly influenced by bodily conditions. For a perfect system of hygiene we must combine the knowledge of the physician, the schoolmaster, and the priest, and must train the body, the intellect, and the moral soul in a perfect and balanced order."—*Dr. Parke's Hygiene*.

nastics, athletic sports, as rowing, walking, military drills, and parades.

Antidotes to the violence of the passions are food, drink, fasting, and bodily labor. Fasting and prayer are especially urged by the Christian religion as a security against temptation and our immoderate and wicked desires. Indigestion, for example, is sometimes the consequence, and sometimes the cause of an irritable and unhappy temper. A sour disposition may be either the occasion or result of a sour stomach ; we may sweeten the stomach by neutralizing the acerbity of the temper or sweeten the temper by neutralizing the acidity of the stomach. Who has not felt his digestion improve under the brightening influence of his moral feelings ? And who has not experienced the brightening influence of his moral feelings under the improvement of his digestion ? An exclusive diet of bread and milk, united with judicious exercise in the open air, will oftentimes prove an effectual means of correcting a peevish temper.

Mental emotions when curative act on the general principle of revulsion ; that is, by calling forth new and ascendant actions in the animal economy, they repress or destroy the distempered ones already existing.

"Virtue," says Benjamin Franklin, "is the best preservative of health, as it prescribes temperance, and such a regulation of our passions as is most conducive to the well-being of the animal economy ; so that it is, at the same time, the only true happiness of the mind, and the best means of preserving the health of the body."

The desire of life tends to prolong it, and often turns the scale in favor of recovery in acute diseases.

Novelty is a valuable aid in the treating of some diseases,—companions, studies, pleasures, prospects, and change of situations with respect to town, country, or to different countries that are *new*, all exert an invigorating influence upon health and life.

"The different religions of the world," observes Dr. Rush, "by the activity they excite in the mind, have a sensible influence upon human life. Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect, of all possible objects. Man is naturally a religious, as he is a social and domestic animal; and the same violence is done to his mental faculties by robbing him of a belief in a God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life. The necessary and immutable connection between the texture of the human mind, and the worship of an object of some kind, has lately been demonstrated by the atheists of Europe, who, after rejecting the true God, instituted the worship of nature, of fortune, and human reason."

"Religions are friendly to animal life in proportion as they elevate the understanding, and act upon the passions of hope and love. The Christian religion, when believed and obeyed, according to its original consistency with itself and with the divine attributes, is more calculated to produce those effects than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon health and life, that if its divine origin rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind will continue to prefer substituted pursuits and pleasures to this invigorating stimulus is uncertain; but the time will come when the understanding shall be elevated from its present inferior objects, and the luxated passions be reduced to their original order. This change, I believe, will be effected only by the Christian religion after all the efforts of human reason to produce it, by means of civilization, philosophy, liberty, and government, have been exhausted to no purpose."

Also, an interest in objects and engage-

ments, apart from varying conditions of health, contributes largely to healthy action of the body, escape from pain, and restoration from disease.

"Another rule which concerns the further regulation of personal conduct as a key to the government of the motive forces, physical and mental, is presented by Prof. Henry Calderwood, LL.D., in his work "On the Relations of Mind and Brain."

He says: "Human nature is a unity, and so also is human life, to be regulated by the imperative implied in moral law, as the supreme law of life. The greatness of human life appears in the degree in which moral law holds sway over it, and spreads from it an influence which encourages and helps others in the attainment of similar excellence. In order to effect this, the essential requisite is individual reflection, turned from the inducements afforded by outward opportunities and physical sensibilities, and directed upon rational law, which is a law for the individual only, as it is a law for all men, affording the test equally of what ought to be done by the thinker, and what is to be expected from other rational agents."

There are certain other psychical influences for mitigating or controlling disease, mentioned by Sir John Forbes in "Nature and Art in Disease": "The soothing and tranquillizing of a conscience troubled in itself by real or imaginary misdeeds, and so troubling, directly and indirectly, the bodily functions. The physician may be effectually aided by coadjutors of another class, as by lay friends, and in the case mentioned, by the clergy."

The general principles of moral treatment have been epitomised by Dr. Austin Flint in his work on "Theory and Practice," and it may not be out of place to insert a description of them:

"In the management of cases of disease," he says, "mental influences are often of not a little importance. The physician may in many cases effect much by

judicious encouragement, and by stimulating the voluntary efforts of the patient. Hopefulness and a strong will are curative agencies, which are frequently powerful auxiliaries to medicinal remedies, and they are sometimes more potent than drugs; on the other hand, despondency and a lack of resolution have a depressing effect which, in some cases, tells greatly against recovery. Certain disorders may be produced and prolonged indefinitely by mental causes, the removal of which is essential to cure. * * * The ability to exert those mental influences which are suited to different cases, conduces, in no small measure, to success in practice; and this ability requires in addition to natural powers, knowledge of human character, and a tact which is acquired by experience. * * * Medicine, in its practical aspect, involves knowledge, judgment and skill, as regards, not only the employment of the several classes of the therapeutical measures which are enumerated, but the mental influences suited to the circumstances peculiar to individual cases of disease."

In addition to the foregoing are the remedies which relate to sanitary or hygienic measures, such as pure air, temperature, diet, cleanliness, water, food, exercise, soils, sewerage, light, climate, etc., all of which are capable of affecting the moral faculty. To what extent they do so has not been a subject of study in modern times, but was tolerably well understood by some of the ancients, particularly among the Jews, as is amply attested by the Scriptures, which Dr. Rusa designates as "the best orderly book in the world."

The therapeutic application of the resources of Hygiene and Dietetics are essential to the maintenance of health, and they are capable of being made efficient agents in the treatment of disease through their influences exerted upon the system. Various morbid conditions may be beneficially controlled by appropriately regulating the nature of the food consumed. There is usually more to be done by proper dieting

than by the agency of drugs; and, without considerable attention to dietetics other remedies will often fail of affording relief.

The influence of diet in subduing the evil passions and promoting longevity may be instanced in the case of Cornavo, who attained to upwards of one hundred years, by a scrupulous attention to diet and a regular mode of life. After having previously led a life of indulgence in eating and drinking, and having been endowed with a feeble constitution, and "fallen into different kinds of disorders, such as pains in my stomach, and often stitches, and species of the gout, attended by what was still worse, an almost continual slow fever, a stomach generally out of order, and a perpetual thirst." He also did all that lay in his power "to avoid those evils which we do not find it so easy to remove,—melancholy, hatred, and other violent passions, which appear to have the greatest influence over our bodies. The consequence was, that in a few days I began to perceive that such a course agreed with me very well; and, by pursuing it, in less than a year I found myself entirely freed from all my complaints. I accustomed myself to contrive matters so as never to clog my stomach with eating or drinking; but constantly to rise from the table with a disposition to eat and drink still more. In this I conformed to the proverb, which says, that a man, to consult his health, must check his appetite. What with bread, meat, the yolk of an egg, and soup, I ate as much as weighed in all twelve ounces, neither more nor less. I drank but fourteen ounces of wine." Upon this scanty allowance he perseveringly subsisted, living in possession of all his faculties to write a series of discourses, at the respective ages of 83, 86, 91, and 95, urging others to follow a similar course.

Some special reference should be made to the general principles of hygienic treatment, but, as time will not permit, the reader is referred to works treating on that

particular subject, among the best of which is that by Dr. Parks of London.

Moral treatment involves a knowledge of the foregoing principles and facts, and an accurate etiological knowledge of each individual case furnishes the diagnosis. If, in the etiology of the case, moral causes prevail, medical treatment alone will be of no avail and may be pernicious.

In forming any diagnosis of disease, either according to the principles here enumerated, or upon any other possible basis, we may be absolutely certain of this one infallible rule, that, where any person has been influenced by improper surroundings, and uninfluenced by moral considerations for any considerable period of life, habits will have been formed that are inimicable to health, and the system rendered more liable to disease.

In the ordinary course of human affairs, the most perfect health of mind and body can only be attained by a strict conformity of life to the precepts of moral law, the principles of which are invariable and eternal. From the remotest antiquity to the present moment, whether among Jew or Gentile, civilized or heathen, they are immutably the same; simple, easily understood and applied; obedience to their dictates tends to life, health and peace; disobedience, to discord, disease or death, near or remote.

THE MORAL TREATMENT OF SPECIAL DISEASES.

A knowledge derived from, and a skilful application of, the foregoing principles and facts, are indispensable in the practice of medicine in general, and particularly with reference to moral treatment. The preceding division on the Passions and Emotions furnish some of the materials out of which the *remedia psychica* are to be selected, and adapted to the exigencies of particular cases, according to the acquirements or skill of the practitioner. The variety of the materials of this class are inexhaustible, and the extent of the field of study almost infinite. As hereto-

fore this field has been but seldom explored, many important facts have been necessarily omitted, on account of difficulties inherent in a new subject.

Special diseases and special treatment will now be considered. They have been selected with some regard to anatomical arrangement, though not strictly so, as diseases of the nervous system have been given precedence. The design has been, to select for treatment one disease out of each of the great divisions into which they are generally divided in works on Theory and Practice, e.g.: Diseases affecting the Nervous System; Diseases affecting the Respiratory System, and so on. A further division of the special diseases will be, in some cases, made in two parts—Etiology and Treatment, for reasons which have already been alluded to. The special remedies applicable to these will include those comprehended by the science of Hygiene and Dietetics, which are to be classed as among moral remedies, inasmuch as by a prudent application of their rules the moral faculty may be powerfully affected and controlled.*

* Health and longevity are moral and benevolent aims, both because they can be fully procured by moral and benevolent means, and because they place it more completely in the power of men who enjoy them to carry out the practical lessons of morality and benevolence, for the greatest good of the greatest number for the longest time. The remark is as applicable to communities as to individuals, to a government as to a whole people. Public and private industry, equal and beneficent laws, by which every citizen is protected in the enjoyment of the products of his legitimate labor, are among the primary conditions for procuring these boons. In fact, just so far as men make themselves the agents and exponents of the eternal and immutable laws of an All-wise Providence, just so far will they be successful in their search after health and long life. But let it be remembered, that these laws are of two classes: the one, which represent the operations of external agents in the air and on the earth, on the human frame; the other, of the working of the mind, in the display of its propensities, its sentiments, and its intellect. Between these two classes of laws, both of them laid down by the Creator of all, there is a never-ceasing connection and harmony. No man, who properly directs, for his health, the operation of the air by which he is surrounded, and increases the nutritive products of the earth on which he lives, can therein do a vicious act; no man, who conforms to the lessons of pure morality and religion, can conflict

HYSTERIA.—*Etiology.*—The nature of the complaint is a morbidly irritable and excitable state of the nervous system, deficiency of self-control, and absence of will-power, which renders the body liable to be thrown into various disorders by causes insufficient to disturb its actions in health. The various emotions and passions predominate according to the characteristic tendencies of the individual. They may excite ordinary sensations, suspend them altogether, or may induce excessive or morbid ones. Around these, numerous other morbid symptoms group themselves, simulating every disease in the catalogue. Sometimes cases are induced by violent moral shocks. The hysterical are usually of an unamiable disposition, and the disease is most prevalent among persons of irregular lives and vicious habits. Exciting causes are powerful impressions upon the nervous system—anger, vexation, jealousy, grief, disappointment, tend to produce the first symptoms of the disease, and, when established, to provoke the paroxysmal attacks. Then the whole nervous system, in all its centres and ramifications, become deranged. Morbid appetites, pica, bulimia, impulses for lying, stealing, and killing, alternating with sighing and weeping, constitute a group of symptomatic effects, of whose origin there can be no mistake.

A morbid moral perverseness seems to be an element in most cases, with disorder of the perceptive and emotional faculties.

Treatment.—The curative treatment is moral. The most obvious indications in this disease are psychical remedies, since the first object to be attained is the power of self-control, which is to be attained only by a prudent cultivation of the will. That is to be accomplished by the education and training of the moral faculties, and not by the usual coarse methods now so

much in fashion, which are of doubtful efficacy and propriety. All violent shocks to the nervous system are to be avoided, such as cold effusions, firing, etc., which have but a temporary effect, and are not devoid of evil consequences. Whatever stage the physician is called upon to treat, his endeavors should be to eradicate the old habits of thought, and the evil habits growing out of them; for such a course will be prophylactic in the case of the young, and curative in those whose habits are already formed. New desires for praiseworthy objects in life must be cultivated, hope, courage and fortitude, stimulated by every moral consideration, as antagonistic to the evil passions of jealousy, anger and hatred, which are the most frequent accompaniments of the disease. Indeed, the great point in education as regards the passions, is to prevent as far as possible, their unnatural growth from the very beginning. The success will very much depend upon the physician's ability to provide an abundance of healthy occupation, rational enjoyment and pure moral impulses. Where these natural and lawful influences are not supplied, the mind will be sure to fall back upon artificial stimulants of some kind. As the symptoms and causes usually vary, the moral remedies must also vary according to the case. One element, however, is always present, infirmity of will, resulting in a lack of requisite fortitude in contending with the complicated cares and anxieties of life, caused by effeminate habits of mind and body, attended by innervation, which act disastrously upon an already disordered nervous system. This disease seldom, or perhaps never, occurs among the laboring classes inured to toil and hardship, which is a circumstance favorable to carrying out of treatment; because the remedies are commonly available, and the surroundings can usually be controlled. Change of scene and local surroundings may sometimes be desirable, but their advisability should be left to the judgment of the physician. Out

with sound principles of hygiene. So, on the other hand, we cannot but admit, that he infringes on the moral code who voluntarily injures either his own health or his neighbors.—*"Regimen and Longevity,"* by John Bell, M.D.

of door life and exercise, as of walking, riding and bathing, are essential to the development of the physical system, which is one of the principal ends to be accomplished. The passions may be kept in abeyance or greatly modified by a rigid abstinence from animal food. A vegetable diet or one of milk combined with any of the cereals—corn or oatmeal or wheat, as usually prepared for food, will greatly assist in diminishing the force of the passions of every shade and variety. If the coöperation of the patient cannot be had, here is the place for moral coercion, but not in any event, during the paroxysm. Nourishment should be given forcibly if necessary. Exercise of the will in taking food, sitting up, and performing other voluntary acts should also be enforced. The tendency to give way to emotional excitement must be promptly checked. Hot and crowded rooms, the dissipation of society, every cause of excitement and the reading of pernicious novels should be avoided. The patient should rise early, exercise in the morning air, and retire early to rest, but avoid the exhaustion consequent upon excessive sleeping, and finally, every thing that tends to foster vicious and prostrating habits must be carefully shunned.

The exhibition of drugs, as palliatives, occasionally subdues some isolated symptom, and oftentimes also the patient,—never conquers the disease, but leaves the sufferer prostrated and more liable to frequent attacks. The danger in the use of some of the medicinal remedies is very great, and their pernicious effects should be avoided by the use of more available and rational measures.

Lesions of the sexual organs are not always present, and when they are they are of secondary importance, as a rule,—and a consequence of a previous mental and moral condition; an individual diathesis, or a hysterical constitution.

HYPOCHONDRIASIS.—*Etiology.*—It is not important that this disease should be

alluded to except as an illustration of its retributive character. In Hysteria we have seen that the Passions and Emotions were predisposing causes; in Hypochondriasis, the Imagination is the principal agent, the under-lying primary cause—Selfishness. In this disease we have an example of a well established psychological law, that,—“Thought strongly directed to any part of the body *tends to increase its vascularity.*” The mind, like the rusty sword of Sir Hudibras,—

“Hews into itself for lack
Of something else to hew and hack.”

The disease is the penalty which man suffers in his person from indulgence in a most intense selfishness; out of which the disease is begotten, bred and born. Self-love and self-indulgence is the beginning, middle and end, in its causation. Consequently it is not surprising that so palpable a violation of those beneficent precepts of moral law inculcating habits of self-denial, should bring about its own punishment. Egotism and self-esteem, combined with an envious disposition, are followed by actual disease, concerning which the imagination runs riot. When once a crotchet enters their imaginations the patients *will* not let it go.

The proofs in attestation of the alleged causation are so numerous that it would require a special treatise to embrace them all, but enough has been noted for our present purpose.

Treatment.—The treatment is exclusively moral, and that is not very encouraging, for the reason that it has its roots in a deficient early moral education. Habits have been formed which are difficult indeed to eradicate. These cases are not amenable to medical treatment, as every physician knows to his sorrow. Drugs may as well be thrown into the ocean as into the stomachs of these patients. They clamor for them; but he must be ignorant indeed, who expects any benefit to be derived from their use except as placebos.

Duty requires that something should be

done for these unfortunates, *if possible*. Abundance of occupation, rational enjoyment, and pure moral influences should be drawn around them.

NEURALGIA.—*Etiology.*—Uncomplicated Neuralgia is the cry of the nerve for healthy blood. The majority of persons affected are anæmic, often hereditarily predisposed. It runs through entire families of a peculiar type and temperament. Hot rooms and indoor life favors its development. They have generally given up medical treatment, and look with suspicion upon the physician who promises cure. No doubt their disease is one of exaggerated sensation, but none the less real to them on that account.

Treatment.—The coöperation of the brain, as the organ of the mind, may be called into activity in the treatment of Neuralgia. A change in the direction of the attention becomes a question of therapeutic value. We cannot, indeed, find in every patient that inflexible will power which will enable them at first to change its direction, but we may induce salutary changes by exciting new emotions, by transferring attention to the motor powers; thus, it may be highly useful to promote voluntary and even laborious movements, even when contra-indicated by the pain, and the result will be more satisfactory if the cause of the neuralgia lies in the brain.

Sir Benj. Brodie records the case of a young lady who had long labored under hysterical neuralgia of the hip and thigh, but who immediately lost all her symptoms on being thrown from a donkey which she was riding. Upon which Dr. Carpenter remarks: "When we see that the mental emotions caused by the fall from a donkey cure a disorder of which there are few less under the control of medical treatment, we can scarcely exaggerate the importance of attacking disease psychologically."

Indications are also suggested by the physiological action of those local remedies

from which benefit has been derived, viz.: counter-irritation by sinapisms, blisters, irritating ointments, and the like, which excite the capillary circulation of the part for a time. But such remedies have never been found curative, for the effect of their action soon subsides, and the paroxysm, after a time, is repeated. But when the healthy blood in normal quantity is caused to circulate through the system by a strict attention to all the functions of nutrition, and exercise in the open air, the disease vanishes imperceptibly. To this end, in addition to mental impressions, regard must be had to the general condition of the system. Alimentation is the most important indication—in such variety and of such a quality as the constitution and temperament may require for the manufacture of healthy blood. Sun-baths, friction of the skin, massage, life in the open air, and exercise adapted to the strength at first, and gradually increased to the limits of benefit. With the young, malt liquors—with those advanced in years, wine, with the meals, have proved valuable auxiliaries.

CHOREA.—*Etiology.*—This disease is very important at the present time, on account of the frequency of its occurrence. The morbid phenomena which accompany it are familiar to every physician. The exciting cause is frequently, but not always, fright. It follows the laws of other diseases as to causation—over-indulgence by parents and teachers—usually gross neglect of every law of Hygiene and Dietetics. The body is imperfectly nourished; the nervous system in a chaotic and prostrated condition; hence saltatory movements, convulsive or choreic spasms.

"The permitted indulgence," remarks Dr. C. H. Jones—"in enervating habits, the neglect to insure a robust, vigorous frame, slowly generate the feebleness and mobility of the nervous system, which is of the essence of the disease. Even though the transgression be rather the result of necessity than of indulgence, as too often

occurs among the poor, or has been the act of a progenitor, the organic law is inexorable."

Treatment.—During the whole course of treatment every cause or remote source of irritation, excitement, mental worry and fret, is to be carefully avoided. "Early to bed and early to rise" is a maxim to be put in practice, and a mattress is to be substituted in lieu of a feather bed, with only a inoderate amount of bed-clothing; daily bathing, at first with tepid water, gradually decreasing the temperature from time to time, until cold water can be prudently borne, to be rubbed vigorously with a coarse towel after bathing. To live in the open air as much as is possible, and the clothing to be adapted to extreme changes of weather. If there be constipation it is to be overcome by diet,—which, in young people, is not a task of much difficulty. The absurd practice of prescribing cathartic medicines may be superseded by a rigid adherence to a fluid diet at first, consisting of a few simple articles, as oat and corn-meal, milk, gruel, strong animal soups and ripe fruits. When constipation is overcome, as it will be by these measures, more indulgence can be allowed of the most nutritious and easily assimilated food. This diet should be persisted in, however, until the symptoms of chorea abate. Some one of the above named articles, in suitable quantity, should be given every two hours, if well borne. Milk to be given *ad libitum*. Pastry and sweetmeats of every kind ought to be strictly prohibited. As a nutritive tonic, Cod Liver Oil is a valuable adjuvant, and is to be recommended, but the so-called medicinal specifics usually given in this complaint, arsenical preparations, etc., can be dispensed with, if the foregoing treatment is faithfully carried out.

HYDROCEPHALUS.—The two following cases, taken from Dr. Inman's "New Theory and Practice of Medicine," illustrate the treatment and cure of this disease without medicine:

Case.—C. A., æt. 18 months, after suffering from general debility from his birth, and from a threatening hydrocephalus, was attacked with vomiting and purging, accompanied by great flatulent distention of the bowels. In spite of treatment, and a most carefully regulated diet, he steadily got worse, and was unable to digest even milk and water. As a last resort he was taken to New Brighton, near Liverpool. No alteration was apparent until he had turned the angle between the river bank and the open sea; but the *instant* he had done so a change was perceptible in his features—the haggard look of suffering was replaced by the placid look of ordinary repose. As soon as he arrived at the lodging taken, he was ready for a meal, and digested with perfect ease a small basin full of bread and milk. The vomiting and purging ceased at once, and the recovery was complete.

Case.—A. B. C., æt. 25 months, had convulsions for which all medication had been tried in vain; the child was then sent into the country, and the convulsions ceased immediately. In a few days the child was brought back again to town, and the convulsions returned within twelve hours. He was then taken back again to the country, kept there for some months, and the convulsions never returned."

In remarking upon these cases Dr. Inman says: "Stronger proofs of the improvement of the vital powers after deterioration, it would be impossible to give."

CHOLERA INFANTUM.—The treatment of this very prevalent and fatal disease among children recommended by Dr. Rush, of Philadelphia, without medical interference, forcibly illustrates the superiority of hygienic and dietetic remedies in this disease. We quote from his works, vol. II., p. 219–221:

"After all that has been said in favor of the remedies that have been mentioned, I am sorry to add, I have seen them all administered without effect. My principal dependence, therefore, for many years, has

been placed upon country air. Out of many hundred children whom I have sent into the country, in every stage of this disease, I have lost but three; two of whom were sent, contrary to my advice, into that unhealthy part of the neighborhood of Philadelphia called the *Neck*, which lies between the city and the conflux of the rivers Delaware and Schuylkill. I have seen one cure performed by this remedy, after convulsions had taken place. To derive the utmost benefit from the country air, children should be carried out on horseback, or in a carriage, every day; and they should be exposed to the open air as much as possible in fair weather, in the day time. When the convenience of the constant benefit of country air cannot be obtained, I have seen evident advantages from taking children out of the city once or twice a day. It is extremely agreeable to see the little sufferers revive as soon as they escape from the city air, and inspire the pure air of the country.

"I shall conclude this enquiry by recommending the following methods of preventing this disease, all of which have been found by experience to be useful:

"1. The daily use of the cold bath.

"2. A faithful and attentive accommodation of the dressing of the children to the state and changes of the air.

"3. A moderate quantity of salted meat taken occasionally in those months in which the disease usually prevails. It is perhaps in part from the daily use of salted meat in diet, that the children of country people escape this disease. Cleanliness, both with respect to the skin and clothing of children. Perhaps the neglect of this direction may be another reason why the children of the poor are most subject of this disease. The removal of children into the country before the approach of warm weather. This advice is particularly necessary during the whole period of dentition. I have never known but one instance of a child being affected by this

disease who had been carried into the country in order to avoid it."

PNEUMONIA.—One of the predisposing causes probably relates to some peculiar condition of the blood. Although never proved, the theory has been received with some degree of approval by the profession. Indeed, when we consider that the presence of disease generally implies impairment of vital force, and that it can be only naturally or normally restored to a healthy standard by that class of remedies that improve nutrition, and that those very agencies enter into the most approved and successful means of treatment, we are justified in concluding that the theory has a tolerably substantial basis. To gain more certain knowledge upon this point it will be necessary to study it from a different standpoint than that upon which our present knowledge rests. Those influences in causation which we have endeavored to demonstrate as related to disease, should be sought for with the same industry with which we should seek for more tangible entities.

Pneumonia is a self-limited disease, the regular course of which, says Dr. Bigelow, "is not known to be shortened or greatly changed by medical treatment." It has long been regarded as one of the most severe and dangerous forms of inflammatory action, yet, the late Prof. Bennett, of Edinburgh, treated many successive cases, above one hundred, with nothing more potent upon the side of Art, than suitable food and careful nursing; with nothing, in fact, to aid him, other than the incomparable *vis medicatrix naturæ*. And yet they all, or almost all of them, recovered perfectly.

Dr. Dick, of Vienna, gives also as a result of 380 cases treated by venesection, tartar emetic, and diet, thus: Venesection, mortality, 20 per cent.; tartar emetic, 20 per cent.; and diet, 7 per cent. Dr. Bennett's plan, which is now very generally adopted, is—"Never to attempt cutting the disease short, or to weaken the pulse

and the vital powers." The result of this plan has been a mortality a trifle less than five per cent.

PHthisis PULMONALIS.—*Etiology.*—There are numerous causes of this disease, but those which are primary and most effective (except that which is hereditary,) is expressed at first, we believe without exception, by the one invariable symptom—*mal nutrition*—at times rapid, at others, slow and insidious. And this predominating symptom reveals the true etiology of the affection. The causes which contribute to this condition are very various and complicated, among which are insufficient diet as to quality, quantity, or nutritive properties, unhealthy atmosphere, exhausting indulgencies, tight lacing, abuse of alcoholic drinks, grief, disappointment, and depressing emotions. The physiological action of these latter, as affecting the lungs, are detailed by Dr. A. Unzer:

"The sentient action of the distressing passions in general, and of sorrow in particular, are vital movements analogous to the natural movements, in so far as they depend upon a sensational annoyance. The blood is retained and accumulates in the *lungs*, as is shown by sighing, præcordial anxiety, pallor of the face, small pulse, and coldness of the extremities. This is more manifest when the passion of sorrow is distinguished from that condition of the mind, in which there are unpleasant conceptions without a full development of the instincts or emotions,—and termed a *sorrowful, low spirited, melancholic* state of mind, for in this the continual annoyance can debilitate the vital movements. To this class belongs a continued state of secret anxiety, carking care, jealousy, hatred, envy, etc., which consists in a continued state of suffering, seldom or never attaining the force of an instinct or passion, and in which the vital movements are obviously rendered weaker. The disturbance of the heart's action, in sorrow and all the painful passions, leads to disturbance of all the functions of the body,

and, as experience teaches, to disease and death."

The influence of emotion upon the blood vessels indicate the remarkable local vascular changes caused by various feelings of the mind. Blushing is a typical example of the momentary paralysis or suspension of that vaso-motor nerve influence which induces the ordinary contraction of the capillaries; such suspension of the contracting power by an emotion being followed by congestion of the vessels of the ace. This increased vascularity under the influence of emotion, when sudden, frequently causes extravasation or rupture of the small blood vessels, but whether with or without extravasation, some one of the prominent signs of inflammation in those cases that precede the development of tubercle, tenderness, pain, and heat, accompanied by hectic cough from irritation in the parenchyma of the lung. The degenerative changes in the air cells consist in products of inflammation.

It may seem almost incredible that the action of the emotions should cause inflammation in any clearly circumscribed spot, but when we know that the mere circumstance of thinking of any part of the body, whatever the existing cause, tends to augment the local afflux of blood and innervation, we cannot be surprised that a powerful emotion or passion should produce a still more potent effect. Examples are numerous. Tipot records the case of a young woman, aged 28, who labored under all the symptoms of a confirmed phthisis, and was threatened with death, when exaggerated fear about the state of her soul, began to torment her. The consequence was, as respects the bodily condition, that the hectic fever, the expectoration, the sweats, the emaciation, and other unfavorable symptoms disappeared and led to the hope of cure. But the form of mental affection having changed to simple melancholy, the hectic returned, the pulmonary disease progressed, and the patient died in the last stage of consumption.

Dr. Take remarks upon this case the different effects produced upon lung disease by different states of mind: "The excitement" he says, "although in the form of distress, acted as a counter-irritant, withdrew the forces marshalled in the thorax, and attracted them to the brain." He also relates, that a young woman witnessed the lancing of an abscess in the axilla, and not only did she immediately experience pain in that region, but this was followed by inflammation and a decided swelling.

Treatment.—The mental treatment relates to the causes which induce or aggravate the symptoms, and is suggested by the preceding etiology of the affection, and is otherwise to be conducted according to general principles of moral treatment.

Recognizing phthisis, then, not as a disease of the lungs, *per se*, but as growing out of an enfeebled condition of the system, we are to endeavor to cure the affection by restoring the general health. For this end a principal reliance is to be had upon proper means to sustain the powers of nature. Nutritious food and constant exercise in the open air are indispensable. The food should contain a large proportion of the nitrogenous and fatty principles. Milk has long been celebrated, and in some stages is often the only food that can be borne by the stomach. The value of the great cereals, wheat, oats and barley, variously prepared, as a diet, is very great. Massage, friction of the skin, and bathing prudently carried out under the direction of a physician are to be recommended. Alcohol, as a rule, ought to be avoided as the tendency sometimes is to aggravate the already inflammatory condition of the lungs, the pernicious effects of which may be often seen by a careful observer. In many cases its administration is neither morally nor physiologically indicated.

Exercise in the open air can only be effectually secured by the abandonment of city for country life—in other words—

"Roughing it." A certain London physician who was in the advanced stage of this disease, completely cured himself by a careful and well regulated diet, and roughing it through the streets of that city on a coarse vehicle *without springs*, which he had constructed for the especial purpose of curing his complaint. The experiment fully answered his expectations, and he lived to an advanced age.

Perhaps there is no other disease in which the command, "Thou shalt eat thy bread in the sweat of thy face," is more imperative, and obedience to its behests followed by more propitious and lasting results. This has been attested by the experience of multitudes of men in the army during the late war, who, enlisting as a forlorn hope, with all the symptoms of the disease in their systems, returned well and able-bodied, after years of privation and hardship.

The scanty but solid subsistence of the farmer and sailor, and even the exposure and hardships incident to such a life, contribute to the cure. As the disease is most prevalent among females, the above rules may be modified and adapted to requirements of their state, but the same general principles of conduct apply to them as to the male sex—active labors and exercises appropriate for them must also be prudently enforced—riding and walking, common and landscape gardening, business enterprises, and other active occupations can be improvised by the physician suited to each particular case. Cod liver oil as a nutritive tonic for purposes of nutrition is doubtless beneficial, but after all that has been said and written in its favor, there may still be some doubt of its specific curative value. As regards drugs, it is difficult to understand upon what rational grounds they have been prescribed so profusely in the past, and so continually multiplied at the present time.

RHEUMATISM. — *Endocarditis.* — Dr. Thos. Inman offers the two following cases to show how very formidable lesions may

be perfectly cured by attention to the general health :

"John C., clerk, æt. 28, married, had an attack of acute rheumatic fever, for which he was treated on the antiphlogistic plan; after about three weeks the heart became affected, and there was a systolic bellows sound best heard at the apex. He was now treated by large doses of mercury; salivation was not produced, but he had alarming faintness, attended with distressing irregularity of the heart's action. I now saw him for the first time, and recommended stimulants and the discontinuance of the mercury. The improvement in all the symptoms was immediate, and at the end of three days I ceased to attend in consultation. The patient ultimately recovered so completely that no bruit was heard at the end of six months."

"Mr. J. C. C., when a lad, had an attack of acute rheumatism, which was treated antiphlogistically. Endocarditis came on, and the same plan of treatment was still further developed; no appreciable change took place, however; the cardiac symptoms remained, and the gloomy prognosis was given, that there was regurgitation through the mitral valve, and this would ultimately destroy life. The rheumatic fever left at the end of six weeks, and the friends were told that the only hope lay in care and attention to the general health. The most sedulous attention was paid to these, and at the end of six years not a single abnormal sound could be heard, or a cardiac symptom detected. The patient is now a fine young man.

DYSPEPSIA.—*Etiology.*—As a functional affection, Dyspepsia has been aptly termed, "The remorse of a guilty stomach." It is a state of the stomach, in which its functions are disturbed, without the presence of other diseases. The condition is usually dependant upon lack of prudence, and neglect of the precept—"Temperance in all things." Irregularity of living and times of eating, disregard or imprudence in the quality or quantity of food taken, is

a prolific source of the disease; consequently the pain, with the attendant suffering, is but the symptom of a rebellion consequent upon outraged natural law.

To derangement of digestion follow derangements in the mental processes,—languor, incapacity for exertion, drowsiness, headache, giddiness, jaundice, depression of spirits, accompanied by a sense of helplessness of both mind and body. This condition is aggravated by anxiety, avarice, imaginary troubles, fixity of attention and mind upon the stomach and its operations, the emotions and passions.

Dr. Beaumont found in the man with a fistulous opening into the stomach, "that anger or other severe mental emotions would sometimes cause its inner or mucous coat to become morbidly red, or dry, or irritable, occasioning at the same time a temporary fit of indigestion."

According to experiments made by Claude Bernard, there "is every reason to suppose that the emotions act powerfully upon the digestive process through the nerves composing the solar plexus; the depressing emotions contracting, and the exciting emotions dilating the capillaries of the stomach."

Treatment.—With an accurate knowledge of the foregoing causes, the most important part of the treatment suggests itself; success depending mainly on the ability and tact of the physician in influencing and controlling to some extent, mental and moral actions. Prudence and temperance can be cultivated in the individual, and will be when a sufficient motive is presented to him as indispensable to a cure, even when a religious motive will not be recognised. Without an appeal to the motives learned from the teachings of experience as derived from causation, and a practical acquiescence in details formulated by the physician in accordance therewith, success in treating the disease will ordinarily be a failure, especially if drugs be in any way relied on. It is incumbent upon the physician to mark

out a certain line of conduct which is conformable to moral obligation—which, if practically acquiesced in will effectually remove both the predisposing and exciting causes, viz.: to take a reasonable care of the bodily health—to restrain the appetites—and govern the impulses, emotions and passions. These duties are complied with when the care thus taken is a prudent medium between excess which causes *anxiety*; defect, which leads to *rashness*. Otherwise the treatment is very simple, relating principally to rules of diet strictly followed out for a sufficient length of time to allow the stomach to assume its normal tone and natural condition. Quiet and rest for the overtaxed stomach will aid in this restoration. The rule of diet, at the beginning of treatment, should be the lightest and least possible amount of *fluid* food that should be found by experience adequate to the actual needs of the system. This course should be persisted in for months, even for years if necessary, or until there be evidence to show that the prudent use of solid food can be borne by the stomach without disturbance of its functions. As an article of diet milk takes precedence of every other. Taken regularly every two hours, with no other nourishment, it has been known to have cured the most obstinate cases of dyspepsia, after having been drugged for years in the usual fashion *ad infinitum*. Milk is not indispensable, though one of the best articles of diet. Fine oat-meal and corn-meal gruel, and animal broths, are suited to some cases, used regularly in same manner as directed for the use of milk. Cures have been perfectly accomplished in chronic cases by a diet of butter-milk alone, without any particular reference to the surroundings of the patient. Exercise, bathing, friction of the skin, walking, regular hours of rest, and the avoidance of every source of care and anxiety as far as possible, are the additional measures to be persisted in.

This treatment has commonly been suc-

cessful in a sufficient number of cases to warrant its recommendation to the dyspeptic. But in those cases where the will cannot be aroused, this course of treatment is considered too severe—taking medicines is much easier; and in this opinion dyspeptics are often encouraged by those who prescribe specific medicinal formulas—which, having no curative value, and being devoid of benefit, the patient wanders away into other hands, becoming a final prey to the *nostrum vender* or quack.

FUNCTIONAL AFFECTIONS OF THE LIVER. —The difficulties which attend upon the diagnosis, and the obscurity in much that relates to the etiology of certain functional, as well as organic affections of the liver, renders the subject one of great interest and importance to the physician. Their numerous complications with many other grave and serious affections, make it very desirable that every aid which will assist in elucidation of the subject should be brought in requisition. And, in the hope of serving some useful purpose in that direction, a few brief suggestions seem desirable, indicating new methods of investigation which seem to promise better results as to etiology, symptoms, diagnosis and treatment of diseases of the liver, than have been hitherto attained by the pathologist and clinician. Of late years their labors in this direction have been very extensive, attended with some practical results, but those results do not seem to be quite commensurate to the amount of labor, learning and skill, so lavishly expended. Instead of simplifying, they have contributed still further to complicate, by their endless pathological theories of physical disease, impossible of application at the bedside by the physician possessed of even more than ordinary skill.

All true art tends to simplicity. Methods of study that burden the mind with unnecessary details of difficult application, fail greatly of their object. It would seem that a more simple and direct way to a knowledge of causation and treatment of

diseases of the liver is in every way desirable. An opportunity for the acquisition of such knowledge is presented to the student in the most positive manner by signs and symptoms, open, undisguised, of certain mental and moral manifestations that point to the particular organ or organs involved in disease, which implicate the individual in those violations of the laws of health which it is the object of moral treatment to remove. Some of these are described by Dr. J. A. Unzer:

"The special changes produced in the animal economy, by the sentient actions of anger and revenge, are an increased secretion of bile, often hepatic inflammation, or such a morbid state of the bile, that it sometimes influences the stomach, and induces sometimes a malignant bilious fever. This peculiar and inexplicable influence of anger on the liver and gall bladder, the bile and the saliva, is observed also in the war instincts and revenge of some animals. All kinds of anger—as vexation, hatred, envy, etc., have a marked influence on the liver and its secretion, whence jaundice, congestion of the liver, bilious vomitings, and diarrhœa, etc., result."

The inference from the above facts—to which numerous others of same nature might be added, is, that the influence of the Passions and the Emotions in causing, and the power of diet in controlling these diseases, should be made the special objects of study in any system of moral treatment.

Dr. Parkes attributes hyperæmia and bilious congestions to another cause, simply to diet, as also certain chronic diseases of the liver, such as "enlargement, with increase of cell-growth and connective tissue (but without tendency to abscess,) and enlargement and partial fatty degeneration of the liver cells. "I had a good opportunity" he says, "of observing this on landing in India in 1842, with an European regiment, and the experience of more than twenty years has made me certain

that my observation was correct. In the absence of perfect knowledge, great care in preserving from chills, and proper diet are the only preventive measures which can be suggested for primary hepatic abscess."

Though the effects of climate are to be recognized, the effects of diet upon the moral faculty is far more potent, because intemperance, over-indulgence in animal food and luxury, is the prolific cause of a large majority of diseases of this viscous. Although Dr. Parkes does not allude to these as important causes in the production of these diseases he recognizes the importance of diet. A due restraint upon the appetites as well as of the passions are prerequisites in dealing with these diseases. Patients have been cured of irascible tempers with nothing more powerful than the prescription of a simple vegetable diet duly persisted in. The ancients were far ahead of us in appreciating the effects of a temperate regimen as a moral agency. The laws of the Jews were intended to lessen the tendency to vice. They knew, and acted upon that knowledge, that pride, cruelty, and sensuality, are as much the consequences of luxury, as were apoplexies, palsies, and derangements of the liver. Both the *quality* as well as the *quantity* of aliment has an influence upon morals; hence we find that the moral diseases mentioned are most frequently the offspring of animal food.

"I keep my body under" says St. Paul, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

Nebuchadnezzar was cured of his pride by means of solitude and a vegetable diet.

In a very recent work on Diseases of the Liver by Dr. F. F. Frerichs, he says: "The ingestion of food exerts a powerful influence over the volume of the liver. During the second stage of digestion the organ increases in size and weight, partly

owing to the stage of congestion which then makes its appearance, and partly owing to the abundant deposit of granular and amorphous material in the interior of the hepatic cells. After a protracted fast, the gland becomes smaller and lighter. From what has been stated it may be concluded, that, in the management of chronic congestions of the liver, a strict diet plays a powerful part in effecting a cure."

In the torpid and enlarged liver of drunkards, total abstinence from alcoholic drinks, mental and corporeal stimuli, abstinence from animal food, with a strictly vegetable diet, are curative, if a cure can be brought about by human means.*

GOUT.—The causes of this disease are so well known and understood that it would be superfluous to allude to them specifically; besides, if they should be referred to in the plain terms of ordinary language, it might not seem courteous, and be liable to offend the sensibilities of a large class of very sensitive people, which might interfere with proper treatment, or perhaps, indeed, with all treatment whatsoever.

The indications for special treatment will be left then, in part, to Dr. Benj. Rush, than which none can be more appropriate or better adapted to these cases:

"I have known several instances in

* *Adeimantus*.—Without divine help they will go on forever making and mending their laws and their lives in the hope of attaining perfection.

Socrates.—You would compare them to those invalids who, having no self-restraint, will not leave off their habits of intemperance?

Adei.—Exactly.

Soc.—Yes; and how charming these people are; they are always doctoring and increasing and complicating their disorders, fancying they will be cured by some nostrum which somebody advises them to try,—never getting better, but rather growing worse.

Adei.—That is often the case with invalids such as you describe.

Soc.—Yes; they have a charming way of going on, and the charming thing is that they deem him their worst enemy who tells them the truth, which is simply that, unless they give up eating and drinking and lusting and sleeping, neither drug, nor cauterization, nor spell, nor amulet, nor anything will be of any avail.

Adei.—Charming! I see nothing charming in going into a passion with a man who tells you what is good.—*Jewett's Plato; Book IV., p. 250.*

which art, and I have heard and read of others, in which accidental suffering from abstinence, pain and terror, have been the happy means of overcoming a predisposition to gout. A gentleman from one of the West India Islands, who had been for many years afflicted with gout, was perfectly cured of it by living a year or two upon the temperate diet of the jail in this city, into which he was thrown for debt by one of his creditors. A large hæmorrhage from the foot, inflamed and swelled by the gout, accidentally produced by a penknife which had fallen upon it, effected, in an Irish gentleman, a lasting cure of the disease. *Hildanus* mentions the history of a gentleman, whom he knew intimately, who was radically cured of a gout with which he had been long afflicted, by the extreme bodily pain he suffered, innocently, from torture, in the Canton of Berne. He lived to be an old man, and ever afterward enjoyed good health."

Dr. Rush recommends as remedies: Temperance, proper regulation of clothing, abstinence from exercises of the understanding and the passions; and further says—that intense study, fear, terror, or anger, have often excited the disease into action.

Particular emphasis is given to diet by Dr. Geo. Cheyne, who remarks in the quaint old style of his time: "Milk and water, and seeds, to cool, nourish, and balsmify, are the only natural and necessary antidote to obviate the cause of gout. If an angel should propose any other method he ought not to be minded."

DIPSOMANIA, caused by intemperance in the use of alcoholic beverages, is a moral disease, originating primarily in a moral obliquity which leads to the abandonment of all restraint upon the appetite, which is gradually increased in power and strengthened by habit, until it becomes a confirmed disease.

As in other violations of moral law, the ultimate consequences to the individual are, gradual loss of will power and of self-

control, extinction of moral sensibility, increase in the number and the force of the evil passions, and final surrender to the government of the merely animal instincts.

After uncertain intervals of time the disease culminates in paroxysms of hard drinking, followed by a condition termed *delirium tremens*, which may occur in consequence of excess, as from a debauch, or from sudden deprivation of the accustomed amount of stimulus. The former may be accompanied by maniacal excitement, the latter by an asthenic condition. It is during these stages that the physician is usually called in.

The active medicinal treatment by drugs is a mistake. The condition may be overcome in from twenty-four hours to thirty-six hours by nutritious food strictly administered, and other measures indicated, as follows :

The first thing is to forbid any ingestion of fluids except as directed. A large sinapism to the pit. Strong concentrated beef tea, seasoned with capsicum, according to the judgment of the physician, to be given, at first, a few drops at a time, every ten minutes, gradually increased to a teaspoonful every fifteen minutes, and after to a tablespoonful. Then, if there be no tendency to nausea, the dose can be increased to an ounce or even two ounces every half an hour. After a time the dose can be again doubled, but, in that case, given once an hour, or as can be borne. At the beginning of treatment the effects must be tentatively watched, and if vomiting at any time supervene, it will be necessary to go back to smaller doses. If the thirst be urgent, and cannot be resisted, small pieces of ice can be given occasionally. After a time, the patient can take milk, oatmeal gruel or soup, *ad lib.* It is well to abstain from solid food for three or four days after the patient is convalescent. Abstinence from animal food will be found to diminish gradually the thirst for alcoholic drink. The rationale of this treatment will be obvious when it is considered

that the stomach of a person in this condition has been without food for a time corresponding to the length of the debauch ; the stomach is irritable and exhausted by the continued efforts by drinking to allay the thirst created by inflammation. Occasionally there is explosive vomiting by which the fluid in the stomach is thrown long distances by the spasmodic contraction of the stomach and diaphragm.

This disease once treated by purgatives, venesection, antimony, and still treated by opium, belladonna, digitalis, bromide of potassium, is now successfully managed by Dr. Laycock, in the Edinboro Infirmary, with food instead of physic, opium, etc., being eschewed. The mortality under the opiate plan, Dr. L. shows to be more than ten times greater than under a clever system of expectancy, which includes the administration of *aquæ puræ* in a draught of *aquæ fortis*, mixed at the bed-side as an opiate.

"With such facts before me," observes Dr. Inman, "how could I doubt the assertion of a homeopathist, who told me that he had cured a very bad case of the disease by one drop of the tincture of henbane, given every four hours ; which would be to the full as potent as the twenty minims of *aquæ puræ* adopted by Dr. Laycock, and the bread-pills with which an old 'accident ward' nurse of my acquaintance used habitually, during twenty years, to make her patients sleep, and with never-failing success."

When the disease is accompanied by mania the same success attends the treatment by food and nutrition. For example, Dr. Inman relates that, "In cases of mania, it astonishes us to see what an amount of food is required to prevent the patient from dying of exhaustion, and to note the calming effect produced by abundance of generous food."

Under the above treatment the patient emerges from the immediate consequences of his debauch and returns to the duties of life, but not cured of his disease. On the

contrary, his liability to constitutional affections, and the tendency to relapse into his former state, is greater than before, as is also his ability lessened to resist temptation. He is demoralized in his relations, and oblivious, at times, of his obligations and duties to society; the general tendency of which is to cause him to neglect his legitimate business, his family and himself. Under the influence of his besetting sin he is liable at any time to the commission of any crime known to the laws. Except by overt acts he is not recognized by the State, and yet he is a far more dangerous member of the community than those known to be insane; for they, after a time, usually exhibit their characteristic traits, and hence are recognized, and all are on their guard in dealing with them. But the victim of intemperance may neglect every moral obligation, abuse and endanger the life of wife, children or friends, and finally end his own life by suicide, and yet, after all these evident marks of moral insanity, he is looked upon by society and the laws only as a drunkard—to be dragged into a police cell over night, brought before the court in the morning, fined one or two dollars as the case may be, or sent to herd with criminals from thirty days to three months,—for the vague purpose of reform or punishment. No other provision whatever being made, he is sent to associate with criminals of the most degraded class, and by more “evil communications” he is still further corrupted, and his family and friends suffer additional obliquy. The consequences of such treatment are terrible in the extreme. He graduates with matured ideas of crime, coming forth but to fill our streets and our ears with profanity, vulgarity, and blasphemy, and by persistent violation of every law, human and divine, is justly the terror and abhorrence of all virtuous and law-abiding people.

Such are the results and the tendency of the present treatment of the disease of intemperance after nearly fifty years of public and private agitation of the subject.

But with the political aspect of the question we have nothing to do, except in so far as is necessary in instituting curative treatment of the disease of intemperance in accordance with the general principles we have advocated.

The treatment of this widely prevalent disease during the paroxysm, as it occurs in private practice, has been specified, but high moral considerations are involved in more radical measures to be curative. And for this object the State should cooperate with the physician in carrying out his benevolent plans. The subject of this disease should be brought by law under the appropriate conditions for reform.

To accomplish this the following propositions and corollaries should serve as a basis:

1. The habitual drunkard is a diseased person—his disease (Dipsomania) being generally recognized as such by medical men,—having a specific history, symptoms, diagnosis, and treatment, as have other diseases the subject of medical treatment; therefore he is entitled to the same medical attendance, care, and attention, as is dictated by motives of humanity in other diseases. Wherever found he should be provided with all things necessary for restoration to health, moral and physical.

2. The habitual drunkard is *not* a criminal *per se*; therefore he should never be classed with them, be compelled to associate with them, be confined with them, nor committed to the same place with them, under any circumstances whatever, except *for crime*.

Suitable places should be provided for the unfortunate drunkard apart from criminals, in which he may have proper care and medical attendance.

As restraint is absolutely necessary in order to carry out any rational plan of treatment, judges of the courts should be granted discretionary power to commit to such places, provided by law, for such time or times, as he in his judgment shall deem

necessary, for the treatment and cure of their disease. Also to remit the fine usual in such cases.

The moral management, for the purpose of reform and cure, should be in the charge of physicians appointed for that purpose.*

CONSTIPATION.—It is very difficult indeed, to essay to write upon this theme with becoming gravity. Visions of a certain Spanish knight, with lance in rest, rushing down with fiery speed upon giants of mistaken chivalry, will flit across the memory like a transient cloud over the horizon. The reader of Cervantes will doubtless be able to fill out the picture, and draw the analogy between it and the present theories and treatment of this affection by drugs and purgatives. Pills, powders, mixtures, suppositories, and endless formulas have been invented and employed from time immemorial to cure an affection which never was nor ever will be per-

manently benefited except by moral remedies and treatment. The present custom of routine treatment by drugs is a capital subject for the pen of the satirist, were not the consequences of such custom so momentous and disastrous to the sick patient.

“Pills to the right of them,
Pills to the left of them,—
Somebody has blunder'd!

The patient is floored—the doctor is floored; and the history of both their achievements tends only to excite laughter and ridicule.

But in a work purporting to treat of moral remedies this course is neither proper or admissible, and it must be our endeavor to condense in as few words as possible the essentials of the moral treatment of functional constipation.

In health the intestinal apparatus generally completes its revolution once in twenty-four hours. Within that period the whole process of digestion, the carry-

* *Critias*.—Call Charmides, and tell him that I want him to come and see a physician about the illness of which he spoke to me the day before yesterday. He has been complaining lately of having a headache when he rises in the morning. (Charmian enters and takes a seat between Critias and Socrates, and asks Socrates if he knew the cause of the headache?)

Socrates.—I do know.

Charmides.—And what is it?

Soc.—A kind of leaf which requires to be accompanied with a charm, and if a person repeats the charm at the same time that he used the cure, he would be made whole; but without the charm the leaf will be of no avail.

Char.—Then I will write out the charm from your dictation.

Soc.—That is very good of you. For the charm will do more, Charmides, than cure the headache. I dare say that you have heard eminent physicians say to a patient who comes to them with bad eyes, that they cannot cure his eyes by themselves, but that if his eyes are to be cured, his head must be treated; and then again they say that to think of curing the head alone, and not the rest of the body also, is the height of folly. And, arguing in this way, they apply their methods to the whole body, and try to treat and heal the whole body together. Did you ever observe that this is what they say?

Char.—Yes.

Soc.—And they are right, and you would agree with them?

Char.—Yes; certainly I should.

Soc.—Such, Charmides, is the nature of the charm. Now I learnt it when serving with the army, of one of the physicians of the Thracian King, Zamolxis. This Thracian told me that the Greek physicians are quite right in these notions of theirs, which I was mentioning as far as

they go; but Zamolxis, he added, our king, says further, “that as you ought not to attempt to cure the eyes without the head, or the head without the eyes, so neither ought you to attempt to cure the *body* without the *soul*; and this” he said, “is the reason why the cure of many diseases is unknown to the physicians of Hellas, because they are ignorant of the whole, which ought to be studied also; for the part can never be well unless the whole is well.” For all good and evil, whether in the body or in human nature, originates, as he declared, in the soul, and overflows from thence, as from the head into the eyes. And, therefore, if the head and the body are to be well, you must begin by curing the soul; that is the first thing. And the cure, my dear youth, has to be effected by the use of certain charms, and these charms are *fair words*; and by them *temperance* is implanted in the soul, and where *temperance* is, there health is speedily imparted, not only to the head, but to the whole body. And he who taught me the cure and the charm added a special direction: “Let no one” he said, “persuade you to cure the head, until he has first given you his soul to be cured by the charm. For this” he said, “is the great error of our day in the treatment of the human body, that physicians separate the soul from the body.” And he added with emphasis, at the same time making me swear by his words,—“Let no one, however rich, or noble, or fair, persuade you to give him the cure without the charm.” Now I have sworn, and I must keep my oath, and therefore if you will allow me to apply the Thracian charm first to your soul, as the stranger directed, I will afterwards proceed to apply the cure to your head. But if not, I do not know what I am to do with you, my dear Charmides.—*Dialogues of Plato, trans. by Jewett, Vol. I., p. 10-11.*

ing forward of the contents of the stomach, the absorption of the chyle, and the expulsion of the fæces should be accomplished, accompanied by a sense of relief.

The usual proximate causes which interfere with the normal process of digestion are well known, and therefore it is not necessary to narrate them: but the efficient causes that underlie the affection, on which it originally depends, and without a knowledge of which there can be no success in curative treatment, are based upon the influence of the nerves in nutrition. The manner in which they promote, retard or interfere with the digestive process will account for many prominent symptoms, which indicate mental and moral causation. That nutrition is maintained and carried on by and through the nerves is attested by Sylvius, Willis, Glisson and others. By nervous action the fluids are more copiously attracted to the secreting viscera, and the secretions are necessarily increased. The nerves have also the property of causing spasms or contractions of the capillaries, and it is manifest that the secretions may be diminished or entirely interrupted by the influence of the nerves, the secreting vessels being entirely closed by constriction. As an example of these effects we may instance, hysterical tympanites from emotional origin, relaxation of the sphincters of the bladder and rectum by fear, diarrhoea from same cause, and the total cessation of the digestive processes and of the peristaltic action of the intestinal canal, by anxiety, grief, and other emotions.

Apart from this particular influence of the nerves on secretion they have also another and far more important one; they can modify, alter, or entirely change the nature and character of the secretions—cause the blood or the milk of the nursing woman to become putrid or poisonous, or originate hydrophobia.

Bearing in mind these physiological truths relating to digestion and nutrition, the reasons are evident why the sensibility

of the intestines is by degrees exhausted or worn out by the use of purgatives, such as aloes, scammony, gamboge, *et id genus omne*. The lacteals which take up the food, the mucous glands and exhalents that pour forth fluids, as well as the nerves and muscular fibres, grow torpid and insensible. The consequence is the loss of peristaltic power, the bowels are apt to take on an inverted motion and spasmodic constriction, until a fatal colic, an intussusception, illiac passion, or cramp, close the scene. Painful diseases of the rectum, schirrus, hæmorrhoidal tumors, and fistula, too often render life miserable from this ill-conducted practice in the use of purgatives.*

Torpor and sluggish action of the bowels do not usually depend upon any local affection but upon a general state of the body, and are only to be radically cured by correcting the general evil. The methods best calculated to accomplish that object are those by which nature commonly effects her cures, in the simplest possible manner. *Finis bonorum qui simplex esse debet.*

Treatment.—The first step toward a cure involves self-denial; which, as a discipline of both mind and body, is not to be thought of lightly, and if properly appreciated will be beneficial in many ways upon the general health.

The patient must fast strictly upon a fluid diet until such time as the bowels shall move spontaneously and naturally, which they will usually do in from two to four days without any other agency whatever. The more strict the fast the more

* “Diseases which are not attended by great dangers should not be irritated by purgatives, for every form of disease is in a manner akin to the living being—for the combination out of which they were formed has an appointed term of life and existence. And the whole race, and every animal, has his appointed natural time, apart from violent casualties. And this holds also of the nature of diseases, for if any one, regardless of their appointed time, would destroy nature by purgatives, he only increases and multiplies them. Wherefore we ought always to manage them by regimen, as far as man can spare the time, and not provoke a disagreeable enemy by medical treatment.—*Plato's Timæus*, translated by Jewett, Vol. II., p. 580.

speedy will the bowels assume their normal functions.

The diet that can most conveniently be persisted in for that length of time is animal broths of beef, mutton, chicken, or milk.

In very obstinate cases a longer time than as above stated may be necessary; but experience has demonstrated, that there need be no fear of the result, when these rules are faithfully adhered to for a reasonable length of time.

The lost function having been restored, it is well to have constantly in mind certain rules for prevention—or, according to the axiom of the surgeon in dislocations or fractures—"Having placed the parts in a proper position by art—keep them so." To accomplish that object the following will generally assist:

Attend to the calls of nature at least once in the twenty-four hours of the day whether the desire is present or not. It should be at some fixed hour, as, for example,—6, 7 or 8 o'clock A. M.,—or 6, 7 or 8 o'clock P. M.,—or, indeed any one hour that is most suited to the surrounding circumstances of the individual. Having once fixed the habit there will be no difficulty in keeping it up.

Avoid the abuse of tea as a beverage, eating too much meat and too little vegetable food, and excesses in eating and drinking.

A case, illustrative of the value of the above treatment, is related in Dr. Flint's Theory and Practice, when treating of functional obstipation, as follows:

"Dr. I. B. Hunt subsequently reported a case in which obstipation existed for fifteen days, and during this period the patient vomited matter described as 'horribly fetid and stercoraceous.' This case was treated for the first five days by giving active cathartics. At the end of this time the condition was so unpromising that the cathartics were discontinued and a soothing treatment adopted with a view to enthanasia. Under the latter treatment

the symptoms denoted gradual improvement, evacuations from the bowels occurred spontaneously, and recovery took place."

CONCLUSION.

"He that sinneth in the sight of his Maker shall fall into the hands of the physician.—Eccles. xxxvii, 1.

From the proposition originally stated on our title-page, we have demonstrated that an intimate relation exists between morals and disease, as a basis upon which to establish the principles of moral treatment; the material, anatomical structure, by, through, and upon which moral principles and forces act and react, and by virtue of which man is a sentient being, have necessarily been spoken of; the moral instrumentalities—the passions and the emotions—and their effects, have been defined and described; and, finally, the principles of general and special moral treatment of disease have been illustrated and applied. The illustrations and examples have not been as full and complete as may have seemed desirable, but enough has been adduced to show the immense superiority of moral treatment over every other. And this must be evident, not only from the fact, that it is of more universal application, but also for another and equally weighty reason, that the principles regulating such moral treatment are derived from the well established deductions of Ethical Science, which are criterions of certainty when correctly applied. They recommend themselves, too, by their extreme simplicity. By the laws of Ethical Science the physician is trained to an unerring tact, and a practical and happy judgment, in diagnosis and treatment of disease. He is enabled to look with rapid and certain glance into the secret laboratories of life, and into the sudden sources of disease, which will ever be the principal and most essential point. Merely an historical acquaintance with the different forms of diseases and their remedies, with chemistry,

botany, the anatomy and physiology of the human body, with the number and structure of their organs, forms merely the materials, the external sphere of medical practice; while the essential qualification of the physician is the penetrating glance which searches out the inmost secrets of the bodily temperament. To acquire this art the general principles of moral treatment must be mastered properly as a science. At present the practice of medicine cannot logically be termed a science. For twenty centuries it has been recognized only as an art, though it has been customary to describe it both as a science and as an art, but among its founders and the great masters, none of them ever believed themselves possessed of a perfect science. Many branches of medicine are more or less imperfect, but that of Medical Therapeutics most imperfect of all; out of which condition of things have sprang up, like poisonous weeds, homeopathy and other numerous systems of quackery. A certain medical teacher goes so far as to say: "The experience of centuries has not advanced the doctrine of Therapeutics so far as to supply a satisfactory explanation of the *modus operandi* of any one medicinal agent."

The absurdities of the prevailing theories of Therapeutics are only to be equalled by that other system of empiricism whose organ is the public press. The same ideas of specific medication haunt the public mind, of which the profession is not entirely free, and who in many ways, as is well known, also give color and countenance to it. Witness, in evidence, all that is published in the medical magazines of the country of new remedies—of new, wonderful, stupendous, and unheard of treatment, varied from time to time with kaleidoscope indifference to every purpose under heaven except that of novelty and a market. As in the past so now—drugs are the be-all and end-all—the principal point in medical treatment. It would almost seem as if fate had preordained that from

the times of the first physician there should be no progress in medical therapeutics.

It would seem that the principles advocated here would infuse new life into this much abused art, and revivify and animate it with a living and rational soul, guiding and directing it with an intelligent eye and a practical, definite object, and perchance with scientific accuracy, in all those cases where rationally indicated. It is far from our intention to ignore or deny the efficacy of drug agents in certain emergencies and in certain special diseases. It would be irrational to do so, for we ourselves employ them, and shall always have need of them, but they ought always, as far as possible, to be administered subordinate to those higher considerations, which embrace in their calculation the whole life and surroundings of the individual, moral as well as physical. And, indeed, until this is conceded, there can be no true progress toward a Science of Medicine; nor shall we ever get beyond the material theories of our predecessors, but be ever groping among an infinite series of isolated facts and observations, counting, as it were, the grains of sand upon the illimitable ocean of truth, promising ourselves, that, at some future time, we shall be able to put them together, and form, at last, a perfect Science of Medicine. Like the man with the muck rake, as related in Bunyan's *Pilgrim's Progress*, forever groping downwards, with the eyes fastened upon the earth—but never upward in contemplation of eternal truths and principles. It is one of the fatal errors of this century—an error destructive to all true progress—the exclusive attention that is given to inductive methods of investigation in medical teaching—constantly engaged in the study of natural phenomena—seldom or never deducing from their premises general principles of universal application. Ever counting the grains of sand upon the sea-shore of truth, oblivious of the fact, that human life is too brief for such an allotted task.

But the discussion of these questions

would lead us too far from our present purpose.

In the meantime we are not to seek for expedients to cure disease in our medicine-chests, but rather to Nature herself and the moral laws governing her operations. We must learn how to nourish and develop a healthy mind as a prerequisite to a healthy body, knowing well, that, in proportion as we succeed in that object, the diseased human body will and must partake of the benefit; and if the physician would remain, or, to speak more correctly, would *become*, what his loftiest aims point to—the friend and counsellor of his fellow creatures, he will find himself compelled to adopt other ways than he has hitherto been contented with. In proportion as the views advocated in this paper are adopted and advocated, quietly, unobtrusively, and judiciously, in the private walks of professional life, will the profession be elevated in the estimation of the communities in which they live, and will exercise a moral power unlimited in usefulness, the influence of which

will extend to future ages; and that influence will be in an exact proportion to the moral power which they possess and can wield in a community. There is certainly no lack of knowledge in our professional circles, for the accumulations of centuries of medical art and lore are ours. Let us hope that the wisdom to apply what we already possess may be assiduously cultivated. "*Sapientia est, ut a veteribus philosophis definitum est, rerum divinarum et humanarum causarumque, quibus eae res continentur, scientia.*"*

In moral treatment it may with truth be affirmed, that, as a rule, man can literally choose health or disease; or, in other words, between good and evil; and, as Providence unfolds her plans, it is not too much to hope that the choice will be for good. "The last disease will disappear only when man is perfect; and, as in the presence of the Saviour all disease was healed, so, before perfect virtue, sorrow and suffering shall fade away."

* Cic. Off. 2, 2, 5.

